

EVANGELICAL RECORDER

Ontario Bible College and Ontario Theological Seminary

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EDITORIAL

A PILGRIM!

No one likes to be a stranger too long! We desire to belong. We desire to possess.

Peter, however, sums up the believer's relationship to this world as, "those who reside as aliens" (1 Peter 1:1, 2:11). An alien is a sojourner, a temporary visitor, a pilgrim.

As Canadians surrounded by so much wealth (even in times of recession) and enjoying so many privileges, we tend to become "this world-ly". Our desires are focused on a comfortable life, or settling in—the very antithesis to the pilgrim way.

A pilgrim is a person on the move. He relates loosely to this world; he is careful not to be entangled in its affairs, or preoccupied with its major concerns. Not that he is an aimless drifter; he knows to whom he belongs. He watches where he is going, and with deliberate steps, he proceeds to his destiny.

Abraham was a pilgrim. Scriptures tell us that "by faith he lived as an alien in the land of promise, as in a foreign land . . . for he was looking for a city which has foundation, whose architect and builder is God" (Heb. 11:9-10). The attachments of a pilgrim are not to things subject to decay, but to things which have enduring value.

Jesus sums up the pilgrim's strong commitment in the words, "Seek first His kingdom and His righteousness and all these things (what you eat, drink, and wear) will be given to you as well" (Matt. 6:33).

In the first chapter of his first epistle, Peter speaks of four main characteristics of a pilgrim:

A pilgrim is an active disciple of Christ. He is chosen by God for obedience to Christ (1 Pet. 1:2). With Peter, Andrew, Paul, and other disciples, he has heard the Living Christ call him personally saying, "Follow Me". Nothing is more important to him than Christ's agenda in the world today. For His purpose, he forsakes all.

A pilgrim lives a life of hope (1 Pet. 1:3-4). He shares Christ's resurrection life and receives an inheritance imperishable, undefiled, reserved in heaven for him. With the certainty of a glorious future, and being shielded by the power of God, the believer is enabled to face life, and all it offers to him, in hope.

A pilgrim rejoices in the testings of his faith (1 Pet. 1:6-7). In the midst of distress, persecution or anguish in the world, he is able to rejoice. He knows that these experiences, under the providential ordering of a caring God, are not meaningless. They shape him; they mature him; they result in praise, glory and honour to Jesus Christ.

A pilgrim lives an intimate life with Jesus (1 Pet. 1:8). Even though a pilgrim does not see Jesus Christ, he loves Him, he experiences His power, he trusts in His leading, and he exults in His presence.

David Livingstone expressed the pilgrim's view in these words: "I will place no value on anything I possess save in relation to the kingdom of God. If anything will advance the kingdom of God, it shall be given away or kept, only as by the giving or the keeping of it I shall promote the glory of Him to Whom I owe all my hopes in time and eternity." ■

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The Incarnation and World Evangelization

That Christ Jesus came into the world is a fact of gospel history. At a specific time and place, He was actually born. It happened when Caesar Augustus ruled the Roman world, in the town of Bethlehem. How fitting that the Bread of God, destined to give life to all who feed on Him with the hunger of faith, should be born in a Judean city whose name means "house of bread"!

We know from the accounts of Matthew and Luke that Jesus was conceived of the Holy Spirit and was born of the virgin Mary. This was no pointless prodigy, no biological curiosity, but a dramatic demonstration of the great truth that Jesus Christ is not the result of man's procreative power but God's unmerited gift for our everlasting good.

But why did the Son of God come into the world? And for whom did He become man? We may suppose that such questions are really not worth asking, particularly in evangelical circles. Yet something as important as this cannot be taken for granted. We must be absolutely clear on the purpose of the incarnation, and see its practical implications for ourselves and the world around us.

Promises

At the dawn of human history, so swiftly clouded by the disobedience of our first parents and overshadowed by God's displeasure, the Lord gave Adam and Eve a promise. Someday, there would be born into the world someone through whose effort paradise lost was to become paradise regained. In the process, this offspring of a woman would be wounded by the serpent. But he will, in turn, crush the serpent's head (Gen. 3:15). This promise is the earliest announcement of the gospel—the *protevangelium*.

Centuries pass, and then the Lord who dealt graciously with Enoch and Noah revealed himself to Abraham. Summoning the son of Terah to a radical break with an idolatrous culture, God promised to bless "all peoples on earth" through the line of Abraham (Gen. 12:1-3). In the fullness of time, that promise was kept as Jesus Christ was born into the world (Gal. 4:4).

CHRIST CAME FOR ALL



by Dr. Mariano DiGangi
O.T.S. Faculty

Purposes

To focus on the "why" of the incarnation is no superfluous exercise. We need to be clear and convinced of the reasons for His coming.

According to the Biblical evidence, He came for two main purposes: to reveal and to redeem.

Christ was born to reveal the unseen God. In Him, everyone who had eyes of faith could see the revelation of the invisible God. To contemplate Christ was to behold the Father (John 14:9). We believe that this unique Son is "the radiance of God's glory and the exact representation of His being" (Heb. 1:3). Apart from Christ, we may have vague ideas about the character of God. In Christ, we hear God's voice and see His face (Matt. 11:27).

The healing miracles of our Lord, like His parabolic ministry, make known God's power and compassion. His dealings with doubting Thomas, tempestuous John and impetuous Peter, reveal the patience of

God. His vigorous cleansing of the temple, zealously casting out those who had profaned it, demonstrates the holiness and righteousness of God.

Christ came to redeem. For man to receive teaching for the mind and healing for his body was not enough. Because man was a lawbreaker deserving of judgment, he needed a redemption—deliverance, liberation—from the penalty and power of sin. This redemptive action was the climax of His ministry. "The Son of Man did not come to be served, but to serve, and to give His life as a ransom for many" (Matt. 20:28).

Persons

For whom did the Son of God become man? According to the angel's announcement, His birth was to bring "great joy . . . for all the people". What people? From the mention of "the people," "the town of David," and "Christ" or Messiah, we may say that His mission was primarily to the Jews (Luke 2:10, 11). This is confirmed by our Lord's own words about not sending His apostles "among the Gentiles or the Samaritans" but rather to "the lost sheep of Israel" (Matt. 10:5, 6).

But the last word has not yet been spoken. Jesus makes it clear that He has come to seek and to save the lost—whether Jew, Gentile, or Samaritan. Christ reaches out to Zaccheus the tax-collector, Simon the ultra-nationalist, the immoral woman by Jacob's well at Sychar, blind Bartimaeus by the wayside, leprosy victims on the fringe of society, a dying thief on a skull-shaped hill, and a sorrowing woman in Joseph's lovely garden on the morning of the first Easter.

Aware of the fact that all authority in heaven and earth belongs to Him, the risen Lord issues our marching orders in no uncertain terms: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matt. 28:19, 20).

It is His will that we should "go into all the world and preach the good news to all creation" (Mark 16:15). Even if the two most reliable

early manuscripts of Mark do not contain this saying of our Lord, its substance is definitely set forth at the close of Luke's gospel. There, the crucified and risen Lord commissions His followers to proclaim "repentance and forgiveness of sins . . . to all nations, beginning at Jerusalem". This we are to accomplish on earth, empowered by the Holy Spirit sent from heaven (Luke 24:47-49).

Immediately prior to His ascension, Jesus repeated the world-wide scope of our evangelistic task: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

The apostolic era saw a mixed response to this global assignment. For example, the Christian community at Jerusalem seemed content to grow at the centre but reluctant to evangelize those who were on the circumference. It took a violent persecution at the time of Stephen's martyrdom to scatter the saints into Samaria and beyond and thus occasion the spread of the gospel. Gradually, they came to see that the gospel was for the cosmopolitan people of Syrian Antioch, the Gentile household of Cornelius at Caesarea, the noble Jews of Berea, the philosophers on Mar's Hill in Athens, the dregs of society in Corinth, and the idolatrous devotees of Diana at Ephesus.

Demands Action

It is not enough to quote "God so loved the world," or affirm that Jesus is really "the Saviour of the world" (John 3:16; 4:42). We must do more than confess that God "sent His one and only Son into the world that we might live through Him" and "that the Father has sent His Son to be the Saviour of the world" (I John 4:9, 14). This tremendous truth demands action on our part.

First, we must believe that He came for our good: "unto us a child is born, unto us a son is given" (Isa. 9:6).

Second, we must share the good news that God cares about people in their predicament by renewing our commitment to world evangelization. This demands a fresh evaluation of our personal, congregational, and denominational priorities. The

task is urgent and unfinished (Matt. 9:36-38).

Third, we must welcome into the life of the fellowship all who put their trust in Christ for salvation and vow to live under His Lordship. So shall we prove to a world fragmented by prejudice and ruined by war that when we are related to Him "there is no Greek or Jew", circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all" (Col. 3:11). ■

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"THAT CHRIST MAY DWELL IN YOUR HEARTS THROUGH FAITH"

Ephesians 3:17

Next to the glorious wonder that Christ died for our sins is the wonder that Christ desires to live within us!

There is no greater privilege, or deeper joy, afforded to believers than to experience Christ's indwelling in their hearts. Solomon was overwhelmed by the condescension of the infinite sovereign living God "whom the heavens cannot contain", when He came to dwell in the temple in the midst of Israel. The disciples of Christ marvelled at the glory of the incarnate Son dwelling among them—full of grace and truth. Every believer bows in humble adoration and gratitude before his Lord when he contemplates the reality that he has indeed become the temple of the living God!

Paul's prayer, "that Christ may dwell in your hearts" (Eph. 3:17), touches upon the essence of true religion. Henry Scougal, Professor of Divinity at King's College, Aberdeen (before his early death at the age of twenty-eight) in 1678, wrote a powerful little booklet called, *The Life of God in the Soul of Men*. In that book, he attempted to define true religion. He did not find it in "orthodox notions and opinions", or in "external duties", whether religious or moral, or in "intensive ecstatic devotion". True religion he found in a union of the soul with God; in the participation in the divine nature; in Christ being formed within us. It was this book which deeply touched the life of George Whitefield, contributing to his conversion and new birth in Christ.

The believer's union with Christ is central to the New Testament teaching. More than 160 times in the letters of Paul, we find the expressions of being "in Christ", and Christ being "in us". In his book *A Man in Christ*, Dr. James Stewart draws particular attention to this emphasis by Paul. In Stewart's words, "the heart of Paul's religion is union with

Christ. This, more than any other conception—more than justification, more than sanctification, more even than reconciliation—is the key which unlocks the secret of a soul" (p. 147). Paul sums up the deepest convictions of his Christian experience in these words, "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20). The Christian life finds its roots and its constant nurture in the momentous reality that Christ lives in us! "Christ in you", says Paul to the Colossians, is "the hope of glory" (Col. 1:27).



by Dr. Victor Adrian
President of OBC/OTS

Paul's prayer is for Christians! The Ephesian believers had made a good beginning in Christ. Paul commends them for their faith and love. Did not Christ already indwell them? Why then this prayer?

The answer must be found in the gracious and loving desire of God to indwell the depth of our being with His illuminating, comforting, enabling, profound presence! To the Laodicean church, which had lost its ardour for its Saviour Jesus Christ, are spoken the pleading words, "Here I am! I stand at the door and knock. If anyone hears my voice and

opens the door, I will come in and eat with him, and he with me" (Rev. 3:20).

To the disciples who were perplexed and somewhat dismayed at the prospect of Christ leaving them to return to His Father, Jesus promises His comforting presence: "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him" (John 14:23).

To the Galatians who were at the brink of spiritual disaster, Paul compassionately expresses his deep desire—"that Christ be formed in you" (Gal. 4:19).

Paul's prayer is for a stronger, more conscious presence of Christ in the lives of believers! "That Christ may dwell in your hearts". The word 'dwell' means to settle down, to camp down, to be at home. It means to make the heart the permanent abode of Christ. Christ is to be more than a casual visitor. He is to enter our lives as Lord and tenant. He comes to us as a master in order to rule and reign within.

There is a process involved in Christ settling into the human heart. In his commentary on Ephesians, Charles Hodge suggests that Christ's indwelling in the Christian's heart is a matter of degrees. Christ wants to be at the centre of our hearts, our thoughts, our emotions and our wills.

The prospect of Christ settling ever deeper into our lives and our consciousness has tremendous implications. With Jacob, we may rejoice with confidence in all of life's situations and exclaim "surely the Lord is in this place, and I was not aware of it" (Gen. 28:16). It is Christ's indwelling which provides strength and courage to face the varied challenges of life. As we encounter forces which seek to oppose the Christ we serve,

(Continued on p. 6, col. 1)

BOOK REVIEWS

FLIRTING WITH THE WORLD

Author: John White

Harold Shaw Publishers, 1982,

154 pp., \$5.95 (U.S.)

Reviewed by Margaret Clarkson
Canadian hymn writer/author

In the world or of it? In the light of Scripture, John White (doctor, missionary, pastor and psychiatrist) turns his searching gaze on evangelicals and writes of what he sees. Probing relentlessly beneath our facile surface, he seeks to help us see ourselves as we really are—straining at gnats of stereotypes of worldliness while swallowing the camels of materialism, hedonism and humanism and building our Christian work and witness according to the world's standards. White scrutinizes all areas of our contemporary Christian life, showing how our misunderstanding of what we really are is negating the message we so ardently profess. Subtitled his book "A Challenge to

Loyalty", he calls us back to true loyalty to Christ at all levels of our individual and corporate beings.

In his closing chapters, he makes several practical suggestions for turning back the tide of worldliness in which we are engulfed. First among them is a much-needed call for a return to expository preaching from our pulpits. He goes on to discuss the fostering of personal growth by small group study, prayer and fellowship. Other suggestions follow.

The message of this penetrating book is sorely needed by today's Christians. Our contemporary Church is not only flirting with the world—we have totally embraced it. We have substituted counselling based on pop-psychology for the exposition of the Word of God, the organization of big business for the energizing of the Holy Spirit, entertainment for worship, and the cult of self-ism for God. May we heed the call to repentance so com-

pellingly sounded in this book, and turn back to our true roots before our Christian culture becomes known as Ichabod! ■

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(Concluded from p. 5, column 3)

we are reminded of John's words, "the One who is in you is greater than the one who is in the world" (1 John 4:4).

It is Christ's indwelling which banishes loneliness from our lives. At our deepest level of existence, Christ is our constant companion. Daily, we are reminded that He is knocking at our heart's door, eager and ready to 'sup' with us. This word conjures up all the thoughts and warmest affections of close and intimate friendship. What a choice companionship is our daily privilege! With Him, we may interact, communicate, and enjoy a reciprocal friendship.

Through Christ's indwelling, we are being changed into His image; He is "being formed within us", writes Paul. His attributes of righteousness, goodness, love, and mercy increasingly make themselves apparent in the lives of His followers. His indwelling is our hope of glory. 'Glory' is the visible presence of God. Christ

embodies the invisible God; His presence is seen in the face of Christ. As Christ indwells us, individually and corporately, we experience the living presence of our great God. Only in Christ does that hope exist. Thanks be to God for His unspeakable gift!

Paul prays for the means of Christ's indwelling. Through faith, Christ indwells. The faith through which we grasped Christ by grace and made Him our own possession is the faith by which He indwells us.

Faith is a personal attitude of trust and devotion to Christ. Faith reaches out to the living Christ as an ever-present reality. Hudson Taylor, the great missionary to China who sought diligently to cultivate the presence of Christ in his life, prayed the following prayer for himself every day:

*"Lord Jesus, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."*

Faith trusts in the Christ as revealed in the Scriptures and rejoices in His gracious promises and provisions.

Faith responds to Christ's exhortation "remain in me, and I will remain in you" (John 15:4, 5). Abiding in Christ is a moment by moment submission to Him and to His control in our lives. Abiding in Christ means to open our lives to His life, to His powers, and to His direction. Bishop Ryle in his *Expository Thoughts in the Gospels* expresses it in this way: "Abide in me. Cling to me. Stick fast to me. Live a life of close intimate communion with me. Get nearer and nearer to me. Roll every burden on me. Cast your whole weight on me. Never let go your hold on me for a moment."

Faith delights in every God-given means of grace. Daily, we seek His face in prayer and through Scripture. Regularly, we meet in fellowship with God's people. Actively, we seek to serve Him with our gifts and our talents. Our whole life becomes a tireless relentless pursuit of living Christ. ■

BOOK REVIEWS

FEAR'S ANSWER: A CASE HISTORY IN NOUTHETIC COUNSELLING

Author: Martha Groves DeBardeleben
Presbyterian & Reformed Publishing Co., 1981,
159 pp., \$3.75 (U.S.)

THE CHRISTIAN COUNSELLOR'S WORDBOOK—A PRIMER OF NOUTHETIC COUNSELLING

Author: Jay E. Adams
Presbyterian & Reformed Publishing Co., 1981,
90 pp., \$1.95 (U.S.)

Reviewed by Miss Jan M. Potz
O.B.C. Faculty

Fear's Answer is a true story of the author's experience with a family friend named Grace. Grace is a 78 year old widow at the time of the story. When Martha first met Grace, she was in a retirement home and enjoying life. Something happened in the next year, and Grace began to deteriorate quickly. When the story begins, Grace is disorientated and irrational. Martha takes her home for a week and applies the nouthetic principle of counselling that she learned from studies with Jay Adams. Martha consistently moves Grace toward taking responsibility for herself and confronts her with many principles from God's Word. It is a wonderful story of God's grace and intervention in Grace's life.

The author makes it very clear that she considers her psychological training as a total waste. I would encourage a continual and prayerful sifting for truth in this area with the Word of God as our standard and the Holy Spirit as our guide to change and healing in lives.

A primer is a book that introduces first principles and lays foundations. *The Christian Counsellor's Wordbook* is a collection of over 130 words that are frequently used in counselling. The terms are not technical and psychological, but common and ordinary. They are listed in alphabetical order and are accompanied by short,

concise definitions. At the end of each definition, Adams refers the reader to his books in which there is a fuller explanation of the concept being defined. Some of the definitions are almost too short to be helpful. It would be wise for the reader to understand the fuller concept of many of the definitions before practical application.

The person looking for detail may not find this book very helpful; someone looking for a springboard might find quite the opposite. The book will certainly introduce the reader to the approach Adams takes to many issues in counselling. ■

GOD'S WORDS

Author: J. I. Packer
InterVarsity Press, 1982,
223 pp., \$4.95 (U.S.)

Reviewed by Rev. R. L. Muse
O.B.C. Faculty

The Christian world has been indebted to Dr. Packer many times over for his careful scholarship and literary skill. In his latest book, we see Packer doing what he loves to do best (a la *Knowing God*), drawing with bold, yet careful, strokes across a large page on a great theme: *God's Words*, subtitled *Studies in Key Bible Themes*. Much of the material in the book first appeared as articles in the now-defunct magazine *Inter-Varsity*.

The author, in this work, has carefully chosen seventeen of the most important Bible themes, focussed them into seventeen key terms (Revelation, Scripture, The Lord, The World, etc., concluding with Death), and "sketched" their relative meaning, value and practicality for Christian life and thought. His purpose in writing is to "... subserve the Spirit's double purpose of constantly leading us to love and adore the Christ of the Scriptures and to amend our lives by their light" (p. 17).

Due to the nature and scope of the book, the themes receive uneven treatment ("Grace" and "Death" are the longest discussions, 15 pages

each; while "Reconciliation" and "Regeneration" receive the briefest treatment, 7 and 8 pages respectively). The author's skillful handling of "Revelation" under six sub-headings ("Personal and Propositional", "Old and New Testament", "Past and Present", etc.) is an excellent example of what Packer calls "pregnant brevity" (p. 7). The chapter "on the Lord" deals with God, Jesus and the Spirit, concluding with a convincing statement on "The Gospel of the Trinity" (p. 54ff).

The chapters on "Scripture" and "Justification" are somewhat disappointing. Biblical authority and inspiration are not adequately defined and assimilated into the discussion. However, the chapters on "Sin" and "Grace" are especially rich in insights. The reader is pleasantly surprised to find a discussion of the topic "Mortify" near the end of the book. Contemporary Protestant discussions usually overlook this theme. Packer says, "The evident importance of the subject makes the longstanding neglect of it among Christians appear both sad and odd" (p. 181).

Some critical scholars will be disappointed with *God's Words* for obvious reasons. There are no footnotes. There is no bibliography. The work is without scholarly debate on issues. The author, from time to time, fails to do justice to the full counsel of God within the Biblical text on certain themes. Nevertheless, the reader knows that Packer has done his homework. And he achieves what he has set about to do, i.e., to reach the average (and above average!) Christian with a statement about some wonderful Biblical themes and their relevance for daily living.

This book should prove to be useful to church study groups, pastors involved in theme preaching, and for supplemental reading at the college level. IVP, again, has produced a solid evangelical work that is easy to read, attractive and moderately priced. ■

THOU SHALT NOT STEAL

WORDS OR MUSIC

by Paul M. Schrock

"I understand it is illegal to reproduce copyrighted material in any fashion," a pastor wrote in a letter to a publisher. "Yet for as long as I can remember, churches have mimeographed song sheets for banquets, meetings and conventions.

"I think all of us in Christian ministry want to be law-abiding citizens, but we are not sure just what the law allows and what it does not allow."

The moral issue, of course, is to recognize writing and music as the legitimate property of their creators and to insure that they (and their publishers) receive fair compensation for their efforts. Most Christians would not take a candy bar or a pocketknife for which they had not paid, yet many have not developed a conscience about helping themselves to quantities of literary, musical, or other copyrighted goodies.

"The problem has become acute in recent years because photocopy machines make duplicating music so easy," Paul Wohlgenuth reported recently in a *Christianity Today* article titled, "Singing to a Stolen Tune." He also noted, "Every time a piece of copyrighted music is illegally duplicated, the composer/arranger, author and publisher are robbed of their rightful compensation.

Churches have been taken to court by some music publishers because they have purchased single copies of choir music and have photocopied enough sets for their choirs to use. The courts have found these churches in clear violation of the copyright law.

Other churches have sought to avoid such infringement of rights by preparing handout sheets containing only the *words* of various songs and choruses. This seems to be an ethical solution for bringing songs together from a variety of sources for use by a

congregation, youth group, convention, or camp program. Right?

Wrong, according to Pat Dunn, copyright specialist and permissions editor with Word, Inc., publishers of Lexicon Music and owner of Rodeheaver music copyrights. According to Ms. Dunn, any duplication or photocopying of the words or music

of a copyrighted song is in violation of the law.

How can one determine if a song is protected by copyright? First, look for a copyright notice printed with the song itself. If the song is in a hymnbook, and a notice does not appear with the song, determine whether ownership is clarified in an

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acknowledgements or sources section at the front or the back of the book. Even if a piece of music (or a hymnbook) is out of print, the copyright is likely still in force.

For permission to make copies of a song, address your request to the permissions department of the publisher claiming the copyright. (Publishers' addresses appear in *Literary Marketplace* or *Books in Print*, available in the resource section of most libraries.)

If the status of a particular song in a collection is unclear, contact the publisher of the book itself. Most publishers are open to modest use of their material, often without payment of a fee, providing you secure permission.

Some older music and literary material is no longer protected by copyright law. It is said to be "in public domain." Under the United States Copyright Act of 1976 which became effective January 1, 1978, any material originally copyrighted prior to 1906 is in public domain and may be used freely by anyone without securing permission. Material more recent than 1906 may still enjoy copyright protection depending on whether proper copyright renewal procedures were followed by the copyright owners.

As one might expect, the copyright law is quite complex. The law itself runs to 60 pages in fine print and is subject to further interpretation as legal suits seek to clarify the confusing and even conflicting provisions of the law.



For more detailed information related to your use of copyrighted songs, request a copy of the 16-page booklet, *The United States Copyright Law: A Guide for Church Musicians*, from the Church Music Publishers Association, P.O. Box 4329, Washington, DC 20012. A complete copy of the Copyright Law of 1976 and further information on any copyright matters may be obtained from The Copyright Office, Library of Congress, Washington, DC 20559. Comparable information for Canadians can be secured by writing to The Copyright Office, Hull, PQ K1A 0E1.

The seriousness with which the government views copyright matters is evident from the severe penalties allowed for violations of the 1976 U.S. copyright law. Fines from \$250 to \$10,000 may be imposed for statutory copyright damages and, if the court finds willful noncompliance, up to \$50,000 may be awarded *per infringement*!

The copyright law is not intended to inhibit the encouragement or practice of the creative arts. Rather it defines and establishes a climate in which the creative process can mature and thrive with equal protection for all.

Keith W. Drury in an article in *Lead*, a children's workers' publication of the Wesleyan Church, noted ten excuses Christians use when duplicating copyrighted books, songs, and sheet music: (1) everybody does it; (2) you probably won't get caught; (3) even if caught, prosecution is doubtful; (4) it doesn't involve much money; (5) the owners will never miss it; (6) it will save you money; (7) it will save you time; (8) the law is confusing; (9) the owners are Christians anyway; and (10) it's for a good cause.

Now that your conscience has been enlightened, you will not find these arguments acceptable when you are tempted to help yourself to literary, musical, or other copyrighted goodies. ■

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Rev. Robert B. Strimple

FIRST WESTMINSTER PRESIDENT

The Reverend Robert B. Strimple, Th.D., has been chosen as the first President for Westminster Theological Seminary in California. Beginning July 1, 1982, Westminster in California became an independent seminary associated with Westminster Theological Seminary, Philadelphia and the Florida Theological Training Center (Miami).

Rev. Strimple joined Westminster's faculty in 1969, after serving as Professor of Systematic Theology at Ontario Bible College since 1961. He was Dean of the Faculty at the Philadelphia Campus from 1972 until he became Dean of the Escondido branch of Westminster in 1979. As Vice President for Academic Affairs (1974-82), he provided leadership in developing the Master of Arts in Religion program, the Doctor of Ministry program and the Westminster Ministerial Institute, a special program for urban church pastors which has now become the Center for Urban Theological Studies.

Dr. Strimple is a minister of the Orthodox Presbyterian Church. ■

FIELD EDUCATION AT O.B.C.

QUESTION: What does the term "Field Education" actually refer to?

ANSWER: "Let me say, first, that Ontario Bible College is dedicated to the task of fulfilling the commission of the Lord Jesus Christ. Thousands of graduates of the College serve throughout the world. Many hundreds of them are directly involved in pastoral and mission work.

"The College intends that all students shall be challenged and encouraged to commit themselves to Jesus Christ, for active ministry in the local church and on the mission fields at home and abroad. But this type of ministry does not begin *following* graduation. It is 'in-training service' promoted through the Field Education Department."

QUESTION: This implies that training at O.B.C. is more than just academic—it's vocational, too. Can you be more specific about how you blend these two elements together?

ANSWER: "Our field education programme reflects the nature of our philosophy of education at O.B.C. We are committed to communicating knowledge and seeing character develop, but the evidence of growing maturity is seeing productive accomplishments in real work. We desire to train students who are effective in actual Christian ministry. It is important to know the truth. It is necessary to be a person of integrity. It is also essential for students to accomplish God's will in their lives. Field education is an important means of learning how to do that."

QUESTION: "Field Education Department"—didn't it used to be called "Christian Service Department"?

ANSWER: "Yes. Field education is the 'academic term' now popularly used to refer to Christian Service or ministry. The change in terminology emphasizes that *it is education*. It also



An interview with
Rev. George Hay,
Chairman of the O.B.C.
Pastoral Studies Department
and
Director of Field Education

aids in its recognition by other academic institutions and indicates that it is a regular course in our curriculum."

QUESTION: What do students do in the Field Education ministries?

ANSWER: "Students are required to work four hours per week in a church or for a Christian organization, guided by a 'Field Supervisor'. In this way, they have opportunity to discover and develop their gifts and abilities. The students involve themselves in every type of ministry imaginable—as pastoral assistants, youth directors, Sunday School teachers, children's club leaders, camp counsellors, street evangelists, choir directors, organizers of Senior Adult groups—to name only a few.

"One Field Education credit is required for each semester that a student is enrolled. Some students choose to earn their Field Education

credits through summer 'internship' work.

("Let me say 'Thank You' to the many field supervisors who give generously of their time and expertise in assistance to our students. The O.B.C. 'Faculty' is expanded many times over by these hundreds of dedicated Christian workers in scores of churches and Christian agencies. We count on you. You have a vital part in shaping the lives and future ministries of O.B.C. students. Thank you. God is using you for His honour and glory.")

QUESTION: How much student ministry actually takes place?

ANSWER: "Over 20,000 hours are given each year to the Lord's work. You can see why we pray that the contribution our students make will genuinely advance the work of Christ."

QUESTION: What is the overall goal of the Field Education programme?

ANSWER: "One of the most stimulating areas of theological education today is the emphasis on practical experience. It is the interest of O.B.C. that we shape, in our students, a Biblical understanding of the nature of Christian ministry. To learn to minister effectively is a challenging and rewarding life-long educational endeavor. We require the students to write weekly Field Education reports (or two term papers). These help the student to systematically evaluate their growth in sharing scripture, prayer, evangelism, working along with others, discipling activity, etc. We want to help them shape their own philosophy of ministry."

QUESTION: How is the student's Field Education performance evaluated?

ANSWER: "The faculty supervisor meets with the student during the semester, considers the weekly reports, the evaluation from the field supervisor and the student's descrip-

tion of his growth. Then a mark is assigned and entered on the student's academic transcript.

"Miss Nancy Edgett is the coordinating Secretary of the Field Education Department.

"Rev. Jim Cunningham is on campus part-time giving guidance to students about their Christian ministry. He also provides 'placement assistance' for graduating students and other Christian workers."

QUESTION: What has impressed you about the Field Education at O.B.C.?

ANSWER: "The students. The students are eager to minister. That's excellent. (They are not always eager to fill out written reports!) But they come to O.B.C., I find, to learn to know and to serve Christ."

QUESTION: How do the students respond to their Field Education experiences?

ANSWER: "The best way to assess that, is to consider the students' comments as given in their written reports.

On seeing God at work . . .

"I just want to thank God for the things He is doing for me in Field Education. While I was teaching this Sunday, I realized just how much the Lord has done—where He has brought both the girls (in the Sunday School class I am teaching) and I, and where He is leading."

GENERAL DIRECTOR

Scripture Union seeks a new General Director to succeed the retiring incumbent. Reporting to the Board of Directors, he/she will be responsible for overall administration of the organization and the further development of its ministries to children and adults. Location is Toronto. Reply in complete confidence, enclosing a resume, to:

**The Chairman of the Board
Scripture Union
300 Steelcase Road West, Unit 19
Markham, Ontario
L3R 2W2**

On prayer in ministry . . .

"During chorale tour something that really impressed me was the fact that we could share each other's problems and pray and study the Bible together. This helped form a unity between us that couldn't be formed any other way."

The value of having someone to give support in ministry . . .

"I had a very long discussion with my Field Supervisor about much of my frustration with my assignment. I went into the meeting very discouraged and not wanting to participate any more. It really impressed me that my Field Supervisor showed care and concern enough to talk late into the night despite personal fatigue. This was a true example of Christian love to me, and I was reminded that I should also give of my time to others."

Leading people to Christ . . .

"The most beautiful thing that happened was to see a mother and daughter receive Christ."

Developing skills . . .

"This week I preached in a small rural church. I felt very positive about my sermon and felt that the Lord was working through me in a strong way. I was thrilled to be able to preach." ■

A PLACEMENT SERVICE

is offered by Ontario Bible College (co-ordinated by Rev. Jim Cunningham of the Pastoral and Field Education Departments) providing:

- assistance to churches and organizations in locating needed personnel;
- Contact with churches and organizations for graduating students, Pastors, and Christian workers.

Write or phone:

**Ontario Bible College
Pastoral/Field Ed. Dept.
25 Ballyconnor Ct.
Willowdale, Ont. M2M 4B3
(416) 226-6380 Ext. 68**



The roots of a ministry...

are not fixed in financial support. Nor in the challenge of work yet to be done. Not even in the desperate spiritual needs of people.

The foundation of a ministry is in one thing only—the call of God, based on His Word. And what He calls people to do, He enables them to do.

At the call of the Lord, Theodore H. Epp began a radio ministry in 1939—the Back to the Bible Broadcast. And now, more than 43 years later, the roots of this ministry are still deep. The call of God is still strong, on the speakers and the staff—and on the Faith and Prayer Partners throughout the world.

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ALUMNI in ACTION

ONCE A SHASTRI . . . NOW A CHRISTIAN

by Douglas C. Percy

Anand Chaudhari, B.Th. '69, was born and raised in Goa, Southern India. As the eldest son of a Shastri (Hindu teacher/priest), he was slated, according to custom, to follow in his father's footsteps. His family life and education were planned to prepare him for his life vocation.

When tragedy struck the home in a smallpox epidemic, his four younger brothers died, and he, too, contracted the dread disease.

In agony, his father saw his family slipping away and, from the depths of his anguish, he turned to the God Whom he did not know, and prayed. In his prayer, he offered his son for the service of God, doubtless meaning the Hindu priesthood. Little did he know how God would hear and answer that prayer.

Anand recovered, and his religious training became more intense than ever. His father, in all honesty, was determined that he would live up to his part of the bargain that he had struck with God. Circumstances led him to send his son to Bombay for further studies, and there a whole new life began for the young Hindu.

Particularly, he came under the influence of Communist dogma, and he became deeply involved in it.

As a member of the Student Debating Society, he was confronted with the subject, "Will there be peace in this world?" He took the Communist stance, and found that all the arguments were too weak. One of the team members had been educated in a religious institution. His position was that Jesus Christ would establish His kingdom of peace.

For the first time, Anand heard that blessed Name, and seeking out his team member, began to quiz him about this Christ. His friend had little more to say, since a personal faith was not involved, but he had one contribution to make. He gave the seeking Anand a Gospel of Matthew



Anand Chaudhari

to read. Here the enquiring mind began to feed on, but initially rejected, that truth. However, God still worked in his mind and heart, and eventually Anand found himself engrossed in the magnificence of the Sermon on the Mount. For the first time in his life, he realized the emptiness of his heart and the sinfulness that kept him from God. Marxist philosophy and Hindu religion did battle with the Person and work of Jesus Christ, and in 1954 the Lord won the battle. His family was horrified, but the young Christian clung to his newfound faith. Then, he experienced a tragedy that was to release him from all responsibility. His family attended the "12 year festival", one of the most auspicious events in the Hindu calendar. They went to bathe in the Ganges River, along with an estimated 6 million of their fellows, a densely packed throng. In the midst of the ceremony, an elephant charged the gathering. Thousands were trampled to death or drowned in the river, among them the remainder of Anand's family.

The young Christian was shocked, but found fresh comfort in the words of Scripture that he read. As the sole survivor of a wealthy Hindu family,

he was now faced with new decisions. Having read that Jesus told his disciples to "sell all that thou hast and give to the poor, and follow Me," Anand did just that and began a life of discipleship. He went to Northern India where he had heard of the Jhansi Bible School, some 1,000 miles away. There, for the first time, he obtained and read a whole Bible and met some missionaries, who helped him in his new life. In 1964, a copy of the Evangelical Recorder (Sept. 1964) fell into his hands, and he read of the Ontario Bible College. God called him to attend there, and despite the difficulties and hurdles, he arrived in Sept. 1965. I well remember his arrival, with some \$6 in his pocket and an unshakable faith in the Lord.

He spent four years at O.B.C., a lithe, coffee-coloured young Indian, who brought to bear all his intellectual, consecrated brilliance, and a sublime faith to his new preparation for the service of the Lord Jesus Christ. He caught a new vision of Christ, a fresh knowledge of God and His Word, and sense of missionary responsibility.

In 1969, he returned to India, and today is recognized as one of God's choice servants in that great land.

He founded the Rajasthan Bible Institute (courses are taught in Hindi, an official and major language of Northern India), held public campaigns, developed correspondence Bible courses, did some radio broadcasting, started children's services, Sunday Schools, and so many other phases of Christian work that one is left breathless at the amount of work that one, wholly dedicated to Christ, is able to accomplish.

Canadian friends still support and aid in his wide-ranging work. Occasionally, Anand visits Canada to let his friends know what God hath wrought.

Cross-cultural programming has always had a high priority at O.B.C., not only by sending graduates out as

(Continued on p. 13, col. 1 (bottom))

TODAY RIVER BLINDNESS CAN BE ARRESTED!

**THIS ONE
IS ENOUGH
TODAY**

**TABLET
FOR**

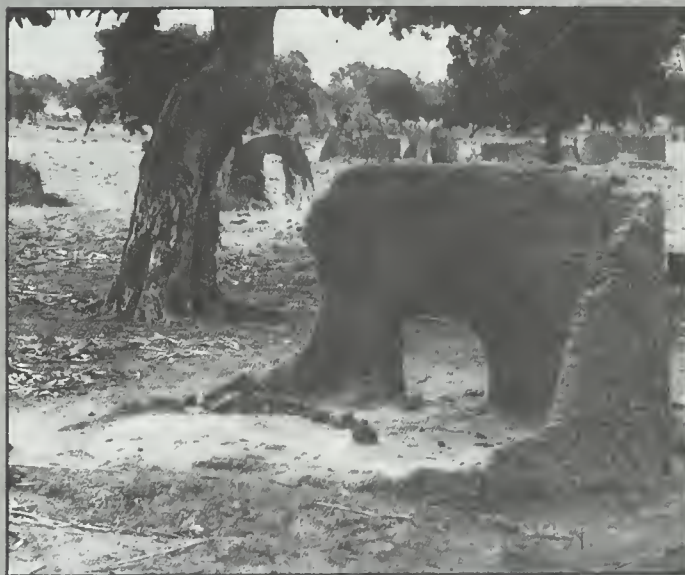


**WHAT
ABOUT
TOMORROW?**

THE PROBLEM OF RIVER BLINDNESS

Year after year, this sight-destroying disease, caused by a parasite, renders tens of thousands of active and productive men and women into helpless and handicapped beggars, depending upon charity!

- Widespread: 'River blindness' is prevalent in the fertile river valleys of Equatorial Africa. Many villages have either been abandoned or have more blind than sighted inhabitants.
- Disease pattern: When the black fly bites, it injects tiny larvae into the human body. Gradually they make their way to the interior chambers of the eye and ultimately destroy the optic nerve.
- Treatment: Diethyl tablets today cannot cure the 'river blindness' infection, but they can arrest the disease. A year's course of 365 Diethyl tablets costing no more than 4 dollars can save a person from total blindness.
- Need: CBMI presently distributes Diethyl tablets to more than 30,000 people, every month, but many more await our help. Nowadays, no one need go blind due to 'river blindness'.



The sighted have fled their village; the last blind man has perished. The black fly has conquered. The village is dead!

WHAT CAN WE DO?

Just a little over a cent per day would be sufficient to treat and save a pair of eyes from life-long darkness. What a challenge!

CBMI IS ON MOBILE EYE CLINICS IN THE KINGDOM OF Togo



A heavy truck grinds its way over rough terrain in the African bush, carrying a CBMI medical team from Bawku, in northern Ghana.



The CBMI team consisting of an eye doctor, a nurse, a health worker, and an evangelist are busy round the clock.

They prevent, treat, teach, and train — with one single motto: to avert the tragedy of 'river blindness.'

HOW DOES

CBMI is hard at work in regions where 'river blindness' has spread on a large scale, and where the misery of the blind is heart-rending.

- ☐ In Upper Volta, CBMI treats large numbers of people, who are in danger of losing their eyesight, with a course of Diethyl tablets.
- ☐ In Ghana, where many blind people have given up all hope, CBMI is training them to become successful farmers.
- ☐ In Togo, CBMI supports schools and vocational training workshops for people who have been blinded by 'river blindness.'

ON THE JOB — HAVE DUG DEEP INTO THE VICIOUS BLACK FLY

"If we give necessary medical treatment to infected people today, then we need not care for them as blind beggars tomorrow. That is why we must get to them before the disease gets them! Tens of thousands are still waiting for us," declares the CBMI ophthalmologist, Dr. Klein-Poelhuis, who is in charge of the sight-saving medical program in Northern Ghana and Upper Volta.



The guiding principle behind CBMI's worldwide prevention of blindness campaign is that no single person suffering from eye disease should become blind because he is poor and cannot afford the few cents for the necessary eye-saving medicine. Today, CBMI maintains 137 dispensaries all over the world.

CBMI HELP?

- ☐ In Sierra Leone, CBMI trains national Christians as ophthalmic nurses and health workers to serve their countrymen, who are threatened by blindness.

The result: More than 50 remote villages were visited by CBMI's mobile eye hospitals last year. Over 30,000 people infected by 'river blindness' were treated with Diethyl tablets. They would surely have lost their eyesight without such timely help.

WOULD YOU LIKE TO HELP ?

Nobody can ignore the problem.

Just think, for a little more than a cent per day you can save a person from a lifetime of darkness. A year's supply of 365 Diethyl tablets for an African child afflicted with 'river blindness,' costs only four dollars. While CBMI's eye doctors, nurses, instructors, and teachers for the blind are deeply involved in the battle against 'river blindness,' at the forefront, their success depends upon your gifts and your prayers.



"WE URGENTLY NEED..."

Diethyl tablets for thousands upon thousands more patients infected with 'river blindness.' Please help us as soon as you can. It is impossible to obtain these tablets in West Africa."

CBMI receives such emergency calls from eye doctors in Africa quite frequently. Sometimes important tablets have to be divided into four parts in order to provide at least minimum treatment.

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Christian Blind Mission Int'l		
	\$	
your street address (please print)		
your city, province, postal code		
signature		
DOLLARS		account no.
HEAL THE SICK AND PREACH THE GOSPEL TO THE POOR (LUKE 7: 21-22)		

CHRISTIAN BLIND MISSION INTERNATIONAL is a mission which tries to help the blind and handicapped people through its 'Love in Action' ministry and unites hundreds of thousands of dedicated, committed, and active Christians — belonging to many nations and denominations — who are deeply interested and involved in the physical and spiritual well-being of the neediest people around the world.



CBMI TRANSFORMS DONATIONS INTO EYESIGHT

EVERY HOUR 80 PEOPLE GO BLIND — UNNECESSARILY IN MOST CASES

The statistics are horrifying. Every day, nearly 2,000 people go blind throughout the world. Two thirds of them live in the poorest and neediest areas of Asia and Africa, where over 70 percent must beg for their livelihood.

Neither children nor men, nor women, living in the poorest regions of economically backward countries, are safe from the ravages of many sight-destroying eye diseases which ultimately lead to total blindness.

For example, onchocerciasis, also called 'river blindness,' is the number one enemy of the eyes in the fertile regions of river valleys in West Africa. A World Health Organization survey has revealed that already millions of people have been infected, and hundreds of thousands have either become incurably blind or have suffered considerable impairment of their vision.

It is high time that this enemy of the eyes is stopped in its tracks. The Christian Blind Mission International has accepted the challenge and is engaged in arresting this sight and life destroying disease — 'river blindness.'

DURING THE LAST TWELVE MONTHS
— in its 74th year of ministry to the blind and handicapped — CBMI's medical services provided:

- 1.3 million tubes of Tetracycline ointment to treat trachoma
- 3.3 million Diethyl tablets to treat 'river blindness'
- 5.2 million Vitamin A capsules to treat and prevent xerophthalmia
- 43.8 million DDS tablets to treat leprosy.



CBMI MAKES THE BEST USE OF YOUR DONATION. EVEN WITH A FEW DOLLARS MUCH IS ACCOMPLISHED!

- Your sight-saving gift to CBMI is channelled directly to the neediest regardless of race, religion, creed or denomination, and with minimum administrative cost because it is used by a mission with more than seven decades of experience.
- Your sight-saving gift to CBMI is personally administered by CBMI's health workers who are located in the mission field, serving the neediest around the world. These committed Christians take care of the neglected and destitute with a heart full of love, and special knowledge in their field of service.
- Your sight-saving gift to CBMI is used by reliable people with great success, making a few dollars stretch enough to bring long-lasting and life-changing help, which leads to independence and restoration of dignity.
- Your sight-saving gift to CBMI gives comprehensive help, not only in the physical sense, but also in the spiritual sense; helping in the spiritual problems of those who are served by CBMI, and preaching the Gospel of God's love, thus making men whole — physically and spiritually.
- Your sight-saving gift to CBMI is supervised by trustworthy people; for every dollar entrusted to CBMI is tracked all the way to the receiver. Needless to say that our finances are audited by independent auditors every year.
- Your sight-saving gift to CBMI is tax-deductible as CBMI is a recognized charitable organization. We will send you a tax-deductible receipt upon receiving your gift.



CHRISTIAN BLIND MISSION INT'L
P.O. Box 800, Stouffville Sideroad RR 4
Stouffville, Ontario L0H 1L0
Phone: (416) 640-6464

was that Jesus Christ would establish
His kingdom of peace

fellows, a densely packed throng. In

Canada...

OBC ALUMNUS ASSIGNED TO PRESTIGE POST

by Don MacKenzie

Miss Norma J. Cameron, B.R.E. '58, was recently assigned to the position of Headmistress of Kapropita Girls Secondary School by special request of President Daniel Arap Moi of the Republic of Kenya.

Miss Cameron is a member of First Baptist Church, Sault Ste. Marie, Ontario. She is supported in her missionary work by her home congregation and Wortley Baptist Church in London, Ontario, where she held associate membership for a number of years.

Her new appointment is a special honour. Kapropita Girls Secondary School is a top quality institution of learning of the Kenya Department of Education, and is operated under the direct sponsorship of Kenya's Christian President.

It is located in the part of the country where the President has his home. During the periods when he is in residence there, His Excellency has direct interest in the operation of the school, with which his name is associated. This involves personal consultations with the school's administrators.

In 1980, plans for staffing the school were being finalized, and a search for an appropriate Headmistress was under way. A person who combined proven administrative ability and teaching expertise with Christian principles and perceptions was being sought, whether this would turn out to be a Kenyan or an expatriate.

The President himself contacted the administrative head of the Africa Inland Church, asking if someone of this calibre could be made available through his contacts.

Miss Cameron's name was proposed, and after a thorough examination of her record of several years as Headmistress of a church-sponsored secondary school at Nyakach in Kenya, an urgent request was sent through the offices of the Africa Inland Mission, that she accept the appointment.



Miss Norma J. Cameron,
B.R.E. '58

At the time, she was involved in an assignment at the Canadian Home Office of A.I.M., the Mission with which she has been serving in Africa since 1960. The urgency of the request, coupled with the strategic nature of the appointment, encouraged the Mission to relieve her of other responsibilities she was carrying and to free her to accept this unique challenge.

The girls who are selected for training in this institution are of key potential among the youth of their country. This opportunity to guide them into a life relationship with the Lord Jesus Christ was a new phase of challenge into which the Lord was now calling her.

It was while she was a student at Teachers' College in North Bay, Ontario, and while witnessing a service of baptism, that Norma Cameron realized the personal significance of the sacrifice of Christ on her behalf, and of what this was intended to mean in her life. She accepted Christ as her Saviour, was later baptized and became a member of First Baptist

Church, Sault Ste. Marie, following graduation from Teachers' College with her first class certificate.

While teaching school in the Sault area from 1951 to 1955, she was actively involved with numerous church programs, in child evangelism, church clubs, V.B.S., and summer camps. During this period, the Lord convinced her that He wanted her to train for a deeper ministry.

From 1955 to 1958 (while achieving a Bachelor of Religious Education degree from London College of Bible and Missions) as an associate member of Wortley Baptist Church, she was active in Christian Service Centres and in many aspects of the Christian Education program at the church. It was during this time that the Lord confirmed that He was calling her into service in Africa with the Africa Inland Mission.

In May 1960, she arrived and there she has been used of the Lord to such a significant degree, that the resulting testimony has eventuated in this special recognition.

Miss Cameron's appointment is indicative of the impact being made by O.B.C. grads and missionaries of Fellowship churches around the world. They serve the Lord under a variety of auspices, as well as under the Fellowship Foreign Mission Board.

This is another encouraging evidence of the Lord's hand upon the ministry of O.B.C., Fellowship Baptist Churches and their members in response to His Great Commission. ■

Rev. D. MacKenzie is Eastern Canada Representative for Africa Inland Mission.

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(Concluded from p. 12, col. 3)

missionaries around the world, but in welcoming those from other climes to receive training that will enable them to return to their homelands to share in the work of the ministry. There have been hundreds of these, who stand shoulder to shoulder with other servants of Jesus Christ in helping to fulfill the purpose for which O.B.C. has been raised up. Let us give thanks to God for this institution and the alumni who labour together for the glory of God and the worldwide extension of His kingdom. ■



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WINDOW on the WORLD



Editor's note: Focus on Canada—Part I appeared in the June 1982 issue, p. 12.

FOCUS ON CANADA Part II

by Dr. Ian Rennie
Dean of O.T.S.

In this article, I want to continue to look at the world of Canada, so that we can serve and pray more effectively for our own nation. In particular, I want to consider western Canada.

As far as "Christianity" in western Canada is concerned, there is, of course, an important Roman Catholic and Eastern Orthodox (largely Russian and Ukrainian) population. However, in this article, we will be concentrating on the Protestant churches.

In Manitoba and eastern Saskatchewan, the United and Anglican churches, with their roots in Ontario, are dominant. On the west coast, the immigration directly from Britain in the earlier part of this century made Anglicanism particularly strong. It also brought a large number of Plymouth Brethren so that Vancouver and its environs, with some fifty assemblies, might almost be described as "the Vatican of the Brethren movement in North America".

It is western Saskatchewan and Alberta, with its demographic satellite of interior British Columbia, however, which have exhibited the greatest Protestant distinctiveness. In the earlier part of this century, the nature

and spread of the population meant that, in many places, the "main-line churches" with their roots in Ontario had difficulty. On the other hand, the northern European immigrants usually settled together. They had strong congregations, and many of these brought important pietistic and evangelical commitments with them, as did a considerable number of those with American origins. The depression of the thirties devastated this area, and at its depth there was a movement of God's grace led by such radio preachers as William Aberhart, the Premier of Alberta; L. E. Maxwell, Principal of the Prairie Bible Institute in Three Hills, Alberta; and Oscar Lowry of the extension staff of Moody Bible Institute. The young converts flocked to the existing Bible institutes, and caused others to be brought into being, so that the western Prairies have proportionately more Bible schools than any place else on earth. Many of these students then headed overseas, usually with one of the "faith missions", making this area, perhaps, (next to Norway) the greatest per capita producer of missionaries. This movement on the Prairies—aggressive, self-certain, and redneck as it undoubtedly on occasion could be—did not always commend itself to the more settled

evangelicalism of central and eastern Canada, but it was a reservoir of great importance for the future of Canadian Christianity. The quarter-century after World War II, with the church 'boom' of the 1950's and the struggles of the 1960's did not greatly change the picture in the West. However, in the last decade or so, western Canadian Protestantism has been on the move, in concert with much of the broader society of which it is a part.

In recent years, Dr. Roy Bell of Vancouver has often stated that there are more people in evangelically-oriented churches in western Canada on a given Sunday morning than in congregations representing all other strains of Protestantism put together. The strength of such congregations as Central Baptist (Fellowship) in Victoria, and the penetrative power of Emmanuel Baptist (Convention) in the same city have been most impressive. The surge of Pentecostalism on the west coast and moving inland can scarcely be overestimated. The burgeoning congregations of the Christian and Missionary Alliance across interior British Columbia, and the growth of the evangelistic Mennonite Brethren are important elements of the scene. Even among the Presbyterians, who were decimated by

J. HARRY FROGLEY

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HAMILTON

church union in the west, there are a number of vigorously alive congregations in the smaller centres of British Columbia. In Alberta, Edmonton is benefitting from a dozen or so congregations of the North American Baptist Conference (formerly German), and also the highest concentration of the Christian Reformed in the country. The Alliance are building massive structures to attempt to handle their growth, as are the Pentecostals. The Convention Baptists

(known as Baptist Union of Western Canada) are forging ahead, too (with the invaluable assistance of their Baptist Leadership Training Institute in Calgary) to a position of leadership. Lutheranism continues to exhibit much of its wonted strength and fervor. (I still have happy memories of the best sermon that I have ever heard on "The Second Advent of our Lord" in an Edmonton Lutheran Church.) In western Saskatchewan, the pattern is much the

same, and although the pace slows as you head toward the Manitoba border, an observer is still aware that this is an area of considerable Christian dynamism. May we thank God for His grace at work in the west. May we pray for our brothers and sisters there, and may we be open to share many of the gifts and graces with which God has endowed them, so that "the Church" in Canada may become more of what God intends it to be. ■

PREVIEW OF REACH THE CITY SEMINAR

Tuesday, February 15, 1983 9:00 a.m.—3:00 p.m.

Each year, the Reach the City Committee sponsors two one-day sessions at Ontario Theological Seminary.

On Nov. 16, 1982, Dr. Roy Bell of Vancouver led us in relating to the theme of 'Reaching the Canadian City for Christ'.

On February 15, 1983, we will be concentrating on 'Ministering to Families in the City'.

The pressures of city life are keenly sensed by all those involved in Christian ministry to families in urban areas. Our Feb. 15 seminar will deal with such topics as 'Ministering to Broken Families', 'Ministering to Immigrant Families', 'Ministering to Singles', 'Ministering to Youth', and 'Ministering to Families under Economic Pressure'.

The cost for the whole day is only \$3.00. Participants can bring a bag lunch or buy their noon meal in the Campus Cafeteria at their own expense. ■

OBC/OTS Academic Lecture Series

MARCH 1-3, 1983



Dr. Carl Weinbauer

LECTURER:

Dr. Carl Weinbauer,
Vice President of Public Ministries and Instructor
in Church Ministries,
Briercrest Bible College,
Caronport, Saskatchewan

THEME:

"Christian Education and the Smaller Church in Canada"

TIMES: 10:00 a.m. and 1:00 p.m. daily in Hooper Chapel on the campus at 25 Ballyconnor Court, Willowdale, Ontario

Visitors Welcome at all Sessions

COLLEGE AND SEMINARY NEWS

O.B.C. EVENING CLASSES IN HAMILTON AND BURLINGTON

LOCATIONS:

Classes in Hamilton are located in two churches:

- All Tuesday classes are held in Westmount Baptist Church, 270 W. 19th St. at Sanitorium Road, Hamilton.

■ All Thursday classes are held in Philpott Memorial Church, 84 York Blvd., Hamilton.

■ All classes in Burlington are held at the Burlington Alliance Church, 4457 New St., Burlington.

REGISTRATION:

Generally, to enroll in any Diploma course, simply arrive at the specified location at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course offered that night. A course that has fewer than 10 students registered will not be offered.

TIMETABLE:

Each Diploma course runs for six weeks.

Some courses meet from 6:30 - 8:00 p.m. and others from 8:00 - 9:30 p.m. allowing you to take 2 courses each night.

COSTS:

The cost for each Diploma course, whether a student audits the course or takes it to count toward a diploma, is \$25.00 payable on the evening of registration. Textbooks may be required in certain courses and, in a few courses, a fee for "materials" may be assessed.

FOR MORE INFORMATION:

Phone or Write:
Director of Evening School
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
(416) 226-6380

HAMILTON - SPRING SEMESTER - 1983

Part I - TUESDAYS Jan. 11 to Feb. 15		Part I - THURSDAYS Jan. 13 to Feb. 17		Part II - TUESDAYS Feb. 22 to Mar. 29		Part II - THURSDAYS Feb. 24 to Mar. 31	
6:30-8 pm	Doctrine of The Nature of God R. Thornton	Studies in Genesis L. Worrard		Studies in The Gospel of Mark D. Stewart	Biblical Ethics P. Hay	Elijah and Elisha G. Dalzell	
8-9:30 pm	Sermon on The Mount W. Virgin	Studies in James R. Anger		Studies in 1 Corinthians D. Stewart			
		Politics of Jesus B. Woods		Methods of Bible Study P. Hay		Studies in Nehemiah S. Walker	

BURLINGTON-SPRING SEMESTER-1983

Part I - THURSDAYS - Jan. 13 to Feb. 17		Part II - THURSDAYS - Feb. 24 to Mar. 31	
6:30-8 pm	Contemporary Apologetics and The Christian Faith D. Roberts	The History of The Church D. Roberts	
8-9:30 pm	Studies in Romans W.R. Willowby	Survey of The New Testament W.R. Willowby	

OBC EVENING SCHOOL

On the Main Campus at 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3

Diploma Courses—Spring Semester—1983

Registration: Some courses have limited enrollment as noted (★) and require preregistration. Contact the Director of OBC Evening School for full details. To enroll in all other Diploma courses, simply arrive at O.B.C. at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 12 students registered will not be offered.

Timetable: Each Diploma course runs for six weeks. Most courses meet from 7:30 p.m. to 9:00 p.m. on the specified evening, but please note that some courses are scheduled at other times.

Part I—Tuesday Evenings

Feb. 1 to Mar. 8, 7:30-9:00 p.m.

Studies in Amos C. Pettigrew
★ Guitar for Christian Work and Enjoyment A. Davey
Studies in Matthew (1) J. Vold
Wonders of Creation (Science and the Bible) G. Dunkin

Part I—Thursday Evenings

Feb. 3 to Mar. 10, 7:30-9:00 p.m.

Doctrine of Last Things D. Hamilton
Christian Perspectives on Aging J. Lambie
Studies in 1 Peter E. Lackey
Great Words of Salvation G. D'Sena

Part II—Saturday

Sat. Mar. 5, 9:00 a.m. to 9:00 p.m.

This is a one-day, all-day course.

Preparation for Marriage R. Wilson and G. Taylor

Part II—Tuesday Evenings

Mar. 22 to April 26, 7:30-9:00 p.m.

Life of Moses Jack Bell
Studies in Matthew (2) J. Vold
Contemporary Views on Women B. Polman
The Upper Room Discourse R. Unruh

Part II—Thursday Evenings

Mar. 24 to April 28, 7:30-9:00 p.m.

Organizing a Church Library Collection J. Johnson
Modern Cults and the Occult D. Percy
Lay Leadership in the Church G. Stephens
Developing Spirituality in Children G. Akin

College Credit Courses—Spring Semester—1983

How to Apply For Acceptance:

To be accepted into the College Credit Division, you must make special application in advance. To receive the application papers, write to the Director of OBC Evening School. Only those who apply in advance and who are accepted can enroll in College Credit courses.

Registration: To enroll in any College Credit course, simply arrive at O.B.C. between 6:00 p.m. and 6:30 p.m. on the evening the course begins. You may register at that time for any course being offered that night.

Timetable: Each College Credit course runs for 13 weeks. Most courses meet from 6:30 p.m. to 9:30 p.m. on the evening specified, but please note that some courses are scheduled at other times.

Monday Evenings

Jan. 10 to Apr. 18

- Music for Children 464
S. Bell (6:30-8:00 p.m.)
- Conducting 264
J. Bell (8:00-9:30 p.m.)
- Group Dynamics 258
J. Wilkinson (6:30-8:00 p.m.)
- Revelation 318
J. Vold (6:30-9:30 p.m.)

Tuesday Evenings

Jan. 11 to Apr. 19

- Understanding the New Testament 112
D. Bell (6:30-9:30 p.m.)
- Christian Marriage 352
G. Taylor (6:30-8:00 p.m.)

Thursday Evenings

Jan. 12 to Apr. 21

- Kingdoms of Israel 212
G. Wyper (6:30-9:30 p.m.)
- Elementary Greek 372
J. Kessler (6:30-9:30 p.m.)
- Theological Studies 222
S. Fowler (6:30-9:30 p.m.)
- Music Appreciation 169
J. Potz (6:30-8:00 p.m.)

COLLEGE AND SEMINARY NEWS



MISS LILIAN SOFTLEY RETIRES

Some thirty years ago, Miss Lilian Softley held a very responsible position in the business world and, to all appearances, she might well have remained in that sphere. But God works in mysterious ways His wonders to perform and, on Aug. 1, 1953, He led her with all her talents and commitment to the Toronto Bible College as it was then called. She retired on May 31, 1982, after a most faithful and dedicated labour of love, spanning 29 years, 10 months.

Of course, she came to our College at a greatly reduced salary, but her compensation was God's constant provision, and the day by day reward of His blessing and approval.

For this long span, she rarely missed a day and worked tirelessly, often beyond the call of duty. Whether she was involved in detail, or as Secretary to Professors, Presidents, Chancellor, Board and Corporation, it mattered not. Her first priority was to her Lord, and she early discovered that she could serve Him best by a job well done, day in and day out.

We pray that the retirement days ahead will be happy and blessed ones for Lilian, and that God's peace and joy will fill her soul to overflowing.

*Dr. Stewart L. Bohner
Chancellor of OBC/OTS*

O.B.C. FACULTY UPDATE

Mr. Brian McKenzie is teaching one section of Bible Study Methods in each semester (Fall & Spring) in O.B.C. He is a graduate of O.B.C. (B.Th. '77), Waterloo (B.A. '80), and is presently a Ph.D. candidate at Toronto School of Theology.

Mrs. Lois Thurton is teaching a four-hour English course in O.B.C. in each semester during the present academic year. Lois is a graduate of Seattle Pacific College (B.A. in English Literature). She has taught at Prairie Bible Institute's High School (two years) and in the Toronto public schools (three years). She also taught English for one term at Coronation College in Toronto. Her husband, Winston (B.R.E. '74) is pastor of Grace Memorial Missionary Church in Toronto.

Mr. Paul Peebles, B.Th. '82, is teaching Physical Education at O.B.C. this year. During his time as an O.B.C. student, Paul was well-known on campus for his athletic leadership. ■

Miss Ruth Arnott '80-'81 left her position as Periodicals' Assistant in the Library on Aug. 13. Her successor is *Mrs. Jane (Martin) Flook* '80-'82.

Miss Janice Beurling, B.Th. '77, Coordinating Secretary of the Field Education Department accepted the position as Director of Christian Education at Parkway Bible Church, Scarborough, Ontario, effective Sept. 7. *Miss Nancy Edgett* '79-'82 has joined us as Jan's replacement. ■

Rev. Robert Little, Assistant to the President in Public Ministry and Stewardship, resigned effective September 30. He is now pastoring St. Andrew's Presbyterian Church in Maple, Ontario.

OBC/OTS STAFF UPDATE

Mrs. Muriel Flanagan '32-'33 has moved from the Bookstore to part-time secretarial staff at OTS.

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COLLEGE AND SEMINARY NEWS

O.T.S. FACULTY UPDATE

Dr. Grant Gordon is directing Field Education at O.T.S. this year. He is a graduate of O.B.C. (B.Th. '64), has an M.Div. from Gordon-Conwell Theological Seminary, and a D.Min. degree from Princeton Theological Seminary. He is also working on a Th.M. at the same institution in Practical Theology. Dr. Gordon has fourteen years of experience in pastoral ministry under the Fellowship of Evangelical Baptist Churches. He is presently involved in planting a new congregation in Ancaster, Ontario.

Mrs. Ann Jervis is teaching a course in New Testament Exegesis during the Fall Term at Ontario Theological Seminary. She is a B.A. graduate of York University, and an M.Div. grad of Queen's Theological College, Kingston. At present, she is working on a Th.D. in New Testament at the Toronto School of Theology under Dr. Richard Longnecker. With women comprising about 25% of the O.T.S. student body, it is vital to have women teachers who can be role models for women students, which Mrs. Jervis does most effectively since she is a scholar, wife and mother.

Rev. Harold Percy is teaching a course in New Testament Exegesis during the Spring Term at Ontario Theological Seminary. He has a B.A. from York University, a M.Rel. from Wycliffe College, and is a Ph.D. candidate at Durham University, England, where he has been working under the eminent scholar, Professor C. K. Barrett. As Associate Rector of Little Trinity Anglican Church, Toronto, he has the salutary responsibility of taking sound Biblical scholarship and making it the heart of effective Christian proclamation, which is the major goal of O.T.S. ■

EVENING SCHOOL TESTIMONY

by Deanna W. Phillips
Grace Missionary Church
Port Hope, Ontario



When you see students carrying briefcases across the O.B.C. Campus, full of books written by some of the world's greatest authors, one cannot help but cry out **"Thanks to God for Ontario Bible College"**. Hearts burst with gratitude for the unfolding of God's Word made available here. Students ranging from 18-65 years of age pour into the College each semester . . . it is a glorious sight to behold!

In the Spring semester of 1982, the College prepared for some 25 students to enroll for studies on Corinthians with the Rev. Jim Vold teaching. Result? The class was jammed . . . some 150 were saturated by one of the most inspired 'preaching-teaching' ministries one could find anywhere! I also took Personal Evangelism with Dr. Gordon Stephens. Through the simplicity of his teaching, the impact made on our lives and those we touched through our assignments was astounding! The Holy Spirit went before us.

It has been 12 years now since I asserted that, "if Jesus is who He says He is and He can do what He says He can do, I want Him!" I had had it with the fascinations of this world; they do not last. In fact, they only 'satisfy for a season' . . . then one cries out for reality in Jesus Christ.

Immediately following my conversion, my desire leaped for activity within the local church. A pianist was needed; I plunked away. This paved the way for ministry as church organist. I became active in many other areas too: Youth Director, Bible School Teacher, Choir Director, Radio Broadcast ministry, Pioneer Girls' work, Church Treasurer and Secretary of the Board. 'Busy' was my middle name.

After four years of this exciting work, a seed was planted within me to know God's Word in a most profound way. Being employed full-time as a supervisor at Bell Canada, I was interested in the Evening Credit courses and began working toward a B.R.E. degree. I must stress the point, the degree does not take priority. **It is the equipping one receives at O.B.C. Evening School to serve Christ that is of great importance!** I am still much involved within the local church and community—but the 'busy' tag is off, and the 'knowability' of Jesus Christ and His attributes are taking precedence. Through studying at O.B.C., I have experienced a far deeper reality of Jesus Christ; my inner life has grown and 'personal evangelism' now takes priority over 'activity'.

Now as I address Christian groups, counsel and write Christian articles, the focus is upon Christ glorified! **And so it is here, at O.B.C., through the ministry of these esteemed servants of God, that I began to survey Christ and apply His principles. The Holy Spirit has begun to impart His blessed will in and through 'for the extension of His kingdom'.**

It is my prayer that this testimony might encourage others to come to Evening School and fulfill Paul's command to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). ■

Editor's Note: Mrs. Phillips received a One Year Certificate (College Credit Division—32 credits) at the O.B.C. Graduation Service on May 1, 1982.

COLLEGE AND SEMINARY NEWS

PREVIEW OF PASTORS' CONFERENCE Jan. 18-20/83

by
Dr. Mariano DiGangi
O.T.S. Faculty

Two internationally known evangelical leaders will be featured at the annual OBC/OTS Pastors' Conference. The theme for the Conference is "MINISTRY THAT MATTERS".



Dr. Howard Hendricks

Dr. Howard Hendricks, founder and chairman of the Department of Christian Education at Dallas Theological Seminary, has also served as Bible teacher and Chaplain of the famed Dallas Cowboys. A graduate of Wheaton College and Dallas Seminary, he pursued graduate studies at New York University and the American Institute of Family Studies. Listed in *Who's Who in American Education*, Dr. Hendricks is the author of several books including, *Battle of the Gods*, *Confrontation*, *Conflict and Crisis*, *Families Go Better With Love*, and *Heaven Help the Home*.



Dr. Bruce Waltke

Dr. Bruce Waltke is Professor of Old Testament at Regent College, Vancouver. Formerly Professor of Semitics and Old Testament, as well as Dean of Graduate Studies at Dallas Theological Seminary, Dr. Waltke studied at Houghton College preparatory to entering Dallas. He holds the Th.D. from Dallas, Ph.D. from Harvard, and was Post-Doctoral Fellow at Jerusalem's Hebrew Union College.

The Pastors' Conference meets a real need for pastors, church workers, and students at Bible College and Seminary who seek the deepening of their spiritual lives and renewal for more effective service.

The Conference begins on the OBC/OTS campus on Tuesday, January 18 at 4:00 p.m. and concludes at

INTER-SESSION '83 January 3-14

• Introduction to English Puritan Theology (2 credits) 9:00 am — 12 noon

*Taught by Guest Lecturer
Dr. James I. Packer
from Regent College,
Vancouver, B.C.*

• The Educational Ministry of the Church (2 credits) 1:00 — 4:00 pm

*Taught by Guest Lecturer
Dr. Oliver H. Ohsberg
from Acadia Divinity College
Wolfville, Nova Scotia*

• Cost: \$112.00 per course

O.T.S. CONTINUING EDUCATION

Monday, Jan. 24-Apr. 25

- Introduction to Counselling
Mr. R. Wilson, 9:30 a.m.-12:30 p.m.
- Contemporary Theology
Dr. D. Webster, 2:00-5:00 p.m.
- History of Christianity II
Dr. I. Rennie, 6:30-9:30 p.m.

Tuesdays, Jan. 25-Apr. 26

- Modern Chinese Church
History
Dr. W. Lam, 6:30-9:30 p.m.

Thursdays, Jan. 27-Apr. 28

- Exegesis of Romans
Dr. R. Matheson, 6:30-9:30 p.m.

- Cost: \$250.00 per course
- Each course worth 4 credits



Held on the campus of:
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Willowdale, Ontario M2M 4B3
1-416-226-6380



COLLEGE AND SEMINARY NEWS

12 noon on Thursday, January 20. Although registration is set at \$35.00, the cost is reduced to \$25.00 by pre-registration. Send your pre-registration, payable to OBC/OTS, to Dr. Mariano Di Gangi at 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3.

The registration fee includes all Conference sessions and meals. Attendees are responsible to make their own arrangements for accommodations during the Conference. ■

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GLOBAL MISSIONS CONFERENCE '83

Missions are at the heart of OBC/OTS.

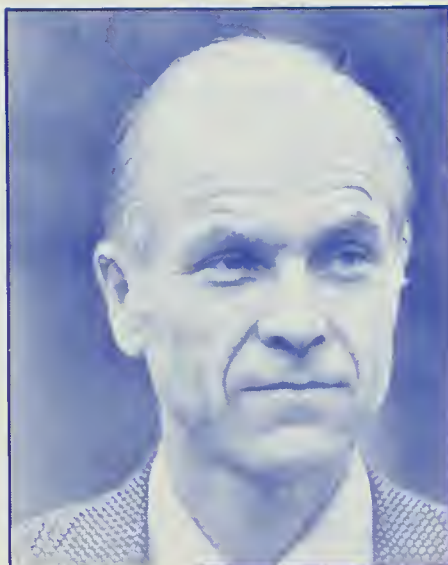
The keynote speaker for this year's Missions Conference (Jan. 24-28/83) is Dr. Ralph Winter, Founder and Director of the United States Centre for World Mission in Pasadena, California.

This is a cooperative Centre where personnel from 42 mission agencies work to focus mission strategy and resources of the needs of the "Hidden Peoples"—those populations within which there is not yet any indigenous church at all.

The Faculty Perspective

"Our annual Missions Conference is a prime opportunity for students to be exposed to mission leaders, mission boards (and their policies and practices), and missionaries themselves," states Rev. Ebenezer Sikakane, Chairman of the OBC Missions Department.

"Dr. Winter is one of today's 'front-line thinkers' on Missiology," Rev. Sikakane emphasizes. "He is very knowledgeable about the world scene of missions. Apart from the wealth of information that he will share with us, he is a servant of the Lord who is totally committed to evangelism and reaching the 'Hidden Peoples' around the world," Rev. Sikakane continues. "We anticipate a



Dr. Ralph Winter

very stimulating and challenging time with this missionary statesman.

"Over 30 mission boards will be represented on campus during the conference and over 50 missionaries will be here to interact with our students," Rev. Sikakane adds. "Please pray that these missionaries will experience an extra measure of divine wisdom and sensitivity toward the individual needs of our students as they lead seminars, answer students' questions and share global needs."

The Student Perspective

"The OBC Missions Conference is a major highlight of the year," says Ken Jolley, Chairman of the Student Committee for Global Ministries. "It is a time to be challenged anew. It is an opportunity for genuine spiritual growth and renewal as we are taught and challenged by the voice and the Word of God. It is a time to gain a fresh vision of both what God is doing in the world today, and of the work that is yet to be done.

"Being able to meet missionaries on campus is a real eye-opener to the work of the Lord in other places," Ken enthuses. "They are men and women who have experienced the definite leading of the Lord and His working in and through their lives. They personally have found joy and meaning as they have been involved in dedicated service to the Lord.

"Therefore, the OBC Missions Conference is a time for students to respond personally before God. For many, it will be a time of dedication or recommitment. For all, it should be a time of personal reflection and meditation as we each examine what our responsibility should be in terms of Christian lifestyle and involvement in missions.

"But such results can only happen

(Continued on p. 24, col. 1)

STEWARDSHIP CORNER

LET'S BE CANDID



by
Rev. Robert Little

Recently, a friend said to me, "My first responsibility is my home, then my church, then missions, then Ontario Bible College and Ontario Theological Seminary."

Surely there is an inconsistency in these priorities of financial support, in at least one area. The implications of putting OBC/OTS last and below missions, caused me to think seriously. Are missions and Christian Bible schools/seminaries different? Is OBC/OTS not a part of the great commissioning outreach of Jesus Christ? My friend's assessment is like saying (in space exploration terms) that Mission Control on the ground is not as valuable as the ship out in orbit.

Let's be candid. What would missions be without the vast home base to undergird it. For example, think of the solitary detachment of a Christian servant in Africa without a warm, supporting church. At the same time, what would missionaries be without their effective training in Bible, theology, mission strategy, linguistics and so on. All were, and are, readily available to them in Bible Colleges and Seminaries.

Over the years, OBC/OTS has trained and prepared 2,000 missionary servants of Christ. Today, mis-

sion boards are demanding more and more preparation prior to service. A recent survey has shown that the higher the caliber of study and training, the longer the service and the more effective the ministry.

A few days ago, I read the following story in a very respected Christian periodical. It went something like this. "I had a little boy, my first born. He was a delight to our hearts, but he was always costing me something. He needed clothing, shoes, food and had special needs that I gladly provided. He was my son. Then he died. It was an experience that I hope you will never have. He does not cost me a dollar today."

What if OBC/OTS, and all other such institutions, were to die for lack of financial support? What if all the accumulated knowledge of dedicated professors was to be denied to candidates for the mission field? What if OBC/OTS were to send men and women with insufficient training to preach our glorious Gospel? The

result would be mission boards cutting back because of the lack of trained personnel. Consequently, thousands would not hear the magnificent Gospel of the Lord Jesus Christ.

Thank God that that scenario can be prevented from happening. We have a definite responsibility to see that the College and Seminary remain healthy. However, any work which is growing and going forward must be alive. It has need of more and more funds. A dead institution has no needs. It will not ask you for anything.

OBC/OTS is a living institution. There are many exciting plans, but unfortunately, at the moment, a lot have to be put on the "back burner". There are many God-given minds who are serving Christ at OBC/OTS, which are ready to implement new concepts. But they can't, because of restraints. In other words, the ideas given by our Lord are not being developed because of financial needs.

OBC/OTS STEWARDSHIP REPORT

Contribution income (required by May 31/83)	\$947,500
Received as of Oct. 1/82	152,051
Amount still needed	\$795,449
Amount budgeted for June 1-Oct. 1/82	\$261,270
Amount received	152,051
Shortfall	\$109,219



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STEWARDSHIP CORNER

Much more could be done if Christians would put OBC/OTS in their right priority of giving. To place the Bible Colleges and Seminaries in an inferior position to missions is not only unfair but unworthy of the Christian faith.

"What, then, should I do?" you may ask.

May I suggest that you recognize the position of OBC/OTS in the forefront of the whole process of preparing men and women for missionary service. As the world grows in its godless secularism, let's give our future missionaries the spiritual and intellectual tools to do the job. Re-assess your priorities and enable this vital institution to become even more alive by your financial and prayer support in these last days in which we live.

OBC/OTS, through its graduates, has touched the hearts of millions of men and women who are lost and dead in sin. It has reached into every continent with the Gospel of our Lord. It has influenced many nations with the light of the grace of Jesus. Your deeper involvement in the ministry of Ontario Bible College and Ontario Theological Seminary will help to make this work more effective. In turn, it will enhance the work of those who are sent out into the world to tell the Good News. ■

YOUR LAST WILL AND TESTAMENT



by
Rev. Elmer Cassidy
OBC/OTS Field Representative

Loss of Tax-Free Transfer to Surviving Spouse

With the changes in estate taxation in recent years, many people think that there are no taxes applied against an estate when it is left to one's spouse. Generally this is true, provided that the property is trans-

ferred indefeasibly to the spouse or a spousal trust, not later than fifteen months after death (or such longer period as is reasonable under the circumstances). The spouse must (a) be resident in Canada immediately after the death, and (b) be entitled to receive ALL the income which arises from a trust before his or her death. No other person may receive or otherwise obtain the use of ANY of the income or capital of the trust DURING THE LIFETIME of the spouse.

In a recent case that appeared before the Tax Review Board, the estate was assessed on a deemed realization of the assets of the deceased. In other words, the Board was stating that the conditions of point (b) in the above paragraph were not met by the Will and therefore the assets of the estate were deemed to have been sold immediately before the death, requiring that the entire estate be assessed for capital gains taxes.

The assets of the estate consisted of a house and a large number of stock market shares. A trust was established giving the wife the use and enjoyment of the house and its contents as long as she wished. A fund was to be set aside by the trustees to pay the wife a monthly income. The trustees were also given the power to encroach on the capital if necessary.

So far, the legal conditions were fulfilled. HOWEVER, the trustees were instructed, in setting up the trust, to allocate such funds as were necessary to provide for the education of two sons of the deceased.

The good intentions of the testator toward his sons were sincere. Unfortunately, however, the provision for the sum to be set aside for education, enabled the trustees to make claims on the sons' behalf, against the income or the capital of the trust fund during the lifetime of the spouse. Therefore, the provision for a tax-free transfer of assets to the spouse was frustrated and the entire estate was taxed.

A legacy to a spouse must be left

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indefeasibly to him or her alone, in order to meet the conditions of a tax-free transfer.

If a testator wishes to provide funds from his estate for some other cause besides provision for his spouse, such as his children's education, he may instruct his spouse personally to supply this out of her income, or he could set up a separate trust for this, either while he is living or through his Will, if he is to avoid the capital gains tax on his spouse's inheritance. Such a secondary trust would be taxable.

Cases such as the one outlined above, point out the importance of a periodic review of one's will with the assistance of up-to-date advice.

Do you have a question about your Will? If you do, please feel free to contact me at my home address of 474 Cypress Ave., London, Ont., N6H 3R3 (phone 519-471-6173), or through the OBC/OTS Stewardship Office, 25 Ballyconnor Court, Willowdale, Ont. M2M 4B3 (phone 416-226-6380). ■

GLOBAL MISSIONS CONFERENCE '83

(Concluded from p. 21, col. 3)

as the Holy Spirit works in the heart and life of each student. Therefore, we need to carefully and prayerfully prepare our hearts and minds before the Conference. As members of the Student Committee which is responsible for planning the Conference, we are praying that the student body will be open to the Holy Spirit's leading and direction in their lives. Will you pray with us that God will clearly speak through, and use, the speakers and missionaries that will be with us? We are trusting that all students will enter the week of the Missions Conference asking the questions, 'Lord, what do You want to teach me this week?' or 'Lord, what would You have me to do?' Those who come with such a heart expectancy and anticipation will not be disappointed," Ken assures. ■

OBC/OTS CALENDAR

Dec. 4	OBC Christmas Choir at Wortley Baptist Church, London, Ont., 8 p.m.
Dec. 5	OBC Christmas Choir at Benton Street Baptist Church, Kitchener, Ont., 7 p.m.
Dec. 10	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8 p.m.
Dec. 11	OBC Christmas Choir at Philpott Memorial Church, Hamilton, Ont., 8 p.m.
Dec. 14	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London, Ont.
Dec. 14-17	OBC/OTS Final Exams for Fall Term
Jan. 3-14	OTS Inter-Session
Jan. 10	OBC Day Classes—Spring Semester Begins
Jan. 10, 11, 13	OBC Evening School Registration—College Credit Division—Spring Semester Begins
Jan. 11	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
Jan. 24	OTS Day Classes—Spring Semester Begins
Jan. 24	OTS Continuing Education—Spring Semester Begins
Jan. 25-28	Global Missions Conference
Feb. 1, 3	OBC Evening School Registration—Diploma Division—Part I—Spring Semester
Feb. 8	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
Feb. 15	Reach the City Seminar
Feb. 23	Day of Prayer
Feb. 24	Toronto Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:30 p.m. on OBC/OTS Campus
Mar. 1-3	Academic Lecture Series
Mar. 8	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London
Mar. 15, 17	OBC Evening School Registration—Diploma Division—Part II—Spring Semester
Mar. 28, 29	College-For-A-Day
Apr. 7	Day of Evangelism
Apr. 12	London Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:45 p.m. at Wortley Baptist Church, 250 Commissioners Rd. E., London Toronto Chapter of OBC/OTS Ladies' Auxiliary, meets at 7:30 p.m. on OBC/OTS Campus
Apr. 13	Student Workathon
Apr. 22-29	OBC Final Exams
Apr. 24	OBC Baccalaureate Service
Apr. 29-May 4	OTS Final Exams
Apr. 30	OBC Graduation
May 1-15	OBC Octet & Chamber Choir Tours
May 7	OTS Graduation